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Bunsen. Professor Williams, in his theological essay on Bunsen's *Biblical Researches*, expresses himself favorably regarding it. He observes that if any single person should be selected, it is Jeremiah, and that "the figure of Jeremiah stood forth amongst the prophets, and tinged the delineation of the true Israel, that is, the *faithful remnant* (whom he considers to be meant by the Servant of Jehovah), just as the figure of Laud or Hammond might represent the Caroline Church in the eyes of her poet." Ewald was so struck with the personal characteristics of this prophecy that he relinquished in regard to this chapter the view that the ideal Israel is meant, and supposes that some unknown sufferer—some single martyr—is intended; and he regards this portion as interpolated from an older book. To such straits are non-Messianic interpreters forced to have recourse.—*From Gloag's Messianic Prophecies.*

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### ⇒CONTRIBUTED NOTES.⇐

"**Gamaliel ben Pedahzur.**"—**Fermented or Unfermented Wine?**—In the last number of *The Old Testament Student*, the Rev. J. W. Haley published some interesting *Bibliographical Notes*, among them notes on that rare work, *The Book of Religion, Ceremonies and Prayers of the Jews, etc.*, by Gamaliel ben Pedahzur. London, 1738.

The author's name is a pseudonym. Gamaliel ben Pedahzur was the name of a prince of the tribe of Manasseh, mentioned five times in the Bible (Num. i., 10; ii., 20; vii., 54, 59; x., 23), and occurring nowhere else. In post-biblical times, the name Pedahzur fell out of use altogether; and, in the whole Jewish history, that name does not appear. The name Gamaliel, likewise, which, in the Talmudical period, was borne by five or six men mentioned in the literature of those days, has disappeared almost entirely in post-talmudical times. Moreover, the reliable and learned Joseph Zedner, who compiled the *Catalogue of the Hebrew Books in the British Museum*, says explicitly in said catalogue, p. 254, that the author's name is a pseudonym. From inner evidences, we must conclude that the author was not a Jew at all, but a Christian.

But there is another point in Mr. Haley's remarks which impels me to write the present lines. He says: "I observe that Gamaliel ben Pedahzur agrees with other Jewish authorities in the statement that the Jews, at Passover, drink no fermented wine. His words are (p. 55): 'Their Drinkables is either fair Water, or Water boiled with Sassafras and Liquorish, or Raisin-Wine prepared by themselves.'"

It is, first, to be remarked that the words "at Passover" seem to have been written inadvertently by Mr. Haley. Gamaliel ben Pedahzur spoke evidently of the use of "Drinkables" at all times.

Secondly, interesting as the book may be in several regards, it betrays gross ignorance, if it should say that the Jews, in consequence of their religion and law, abstain from drinking fermented wine. The author does not agree "with other Jewish authorities" in his statement. The utmost we can concede is that he may agree with other, Jewish or Gentile, writers, who are ignorant so far as concerns this matter.

The *Halakhah*, i. e., the Talmudical law, ordains the ritualistic use of wine on several occasions, e. g., when grace after meal (*birkhat hammazon*) is said; at *qiddush*, (on the commencement of the Sabbath); at *habhdalah* (on the close of the Sabbath); at the eve of Passover, when four cups of wine were to be drunk; and on a few other occasions. On all these religious and semi-religious occasions, fermented wine (*yayin hay*), mixed with water, was to be used (the unmixed Palestinian wine being considered too strong); and only when fermented wine was not to be had, unfermented wine was allowed. In support of these statements, a large number of Talmudical passages can be referred to; e. g., *B'rakhot* 51; *Babba Bathra* 96, 98; *P'sahim* 108, etc.

But how do some people say that only raisin-wine, or other kinds of unfermented wine, were legally permitted to the Jews? Those who at first said so, may, in Poland or in Russia, or in some other poor northern country, have actually observed the exclusive use of raisin-wine or the like. But they did not know that in southern Germany, in France, Italy, and other wine-producing countries, fermented grape-wine has been in use among the Jews for time immemorial. They did not know that, when Jews in poorer countries made use of raisin-wine or similar concoctions, they did so under an indulgence granted by the Jewish casuists, who said that, in case fermented grape-wine should be too high-priced, or in case *Kasher* grape wine, which a strict law-abiding Jew might drink, could not be had, substitutes might be used. It is sufficient to refer, in regard to this point, to Jacob ben Asher's *'Arba'ah Turim* and Joseph Qaro's *Shulkhan 'Arukh*, I., §§ 182, 183, 272, 472, etc., and the parallel passages in Maimonides's *Mishnêh Torah*, and in the other casuistic books.

Let me, in conclusion, cite a word of Rabbi Judah bar Ilai, who lived in Palestine in the middle of the second century, and who had a natural dislike for wine. He said once to an interrogator, "Believe me that I never taste wine but for *qiddush*, for *habhdalah*, and the four cups on *Passah*; and then my head aches from Passover to Pentecost." (*N'dharim* 49, b.) It was certainly no wine made of raisins, of which that Rabbi drank, and of which, as a pious Jew, he was bound to drink.

The subject is not exhausted; but this may be sufficient at least to prove that neither the Jewish life nor the Jewish law knew anything of the theory of total abstinence.

B. FELSENTHAL.

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**George Henry August Ewald.**—Germany, which is prolific in prolific writers, has hardly produced the equal of Ewald this century. Few writers have bestowed as much painstaking care on their few small works as he on each of his numerous and robust progeny. He died in 1875, in his seventy-second year. His first work, bearing the pretentious title: "The Composition of Genesis Critically Examined," he published at twenty, and he had just finished the fourth volume of his "Theology of the Old and New Covenant" when he died. Hardly a year intervened without a new demand on his publisher. Not to speak of review articles without number, and the magazine which he filled for twelve volumes with his own articles, the number of his greater works is simply astonishing. They were all centered about Oriental literature. He taught Persian, Turkish, Armenian, Coptic and Sanscrit and published grammars of Hebrew and Arabic. The works by which he is best known are his commentaries on the poetical and prophetic books of the Old Testament, and his History of the People of Israel.